



JOURNAL OF SOCIAL SCIENCES DEVELOPMENT

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GENDERLECT ON SOCIAL MEDIA: A PRAGMA STYLISTIC ANALYSIS OF GENDER-BASED LANGUAGE USE IN AURAT MARCH

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KEYWORDS	ABSTRACT
Aurat March, Social-Media, Genderlect, Language, Pragmastylistic, Distinction, Posts	<p>This study investigates genderlect and its implications for gender discourse through Pragmastylistic analysis of social media posts, placards, and slogans used during the Aurat March. A pragma-stylistic analysis focuses upon how pragmatic and stylistic choices in language contribute to gender identities and societal roles, especially in space of social media and social movements. By examining the social media posts and signs from the Aurat March, this research investigates how gendered language can create power dynamics of gender inequality and further question social norms. The study explores the pragmatic functions of language from perspectives of Deborah Tannen's theory of genderlect style and Speech Act Theory. The findings have shown that genderlect in Aurat March strongly contributes to resistance to power structures or women rights and gender equality. The strategic language use reflects broader social attitudes toward gender equality, like challenging or reaffirming gendered divisions in certain expressions. The study concludes with how more inclusive gender discourse should be facilitated by inspiring the critical language awareness and supporting diverse participation in the feminist movements to create the potential for a fair and critical discussion of these issues.</p> <div> 2025 Journal of Social Sciences Development</div>
ARTICLE HISTORY	
Date of Submission: 20-01-2025 Date of Acceptance: 25-02-2025 Date of Publication: 28-02-2025	
Corresponding Author	Saba Manzoor
Email:	sabamanzoor878@gmail.com
DOI	https://doi.org/10.53664/JSSD/04-01-2025-06-60-75

INTRODUCTION

The statement "man is a social animal" explains that people natively dwell in the societies where cooperation, interaction, and mutual support are primary to people's survival and growth. People do not live alone; rather, they thrive well as groups, and the collective efforts ensure the general success and stability of the society (Amber & Khadija, 2024). This thought, founded in the ideology of Aristotle, viewed man as an essentially social creature by the nature due to his basic instinctual

need of socializing to live, learn, and evolve. Building on the previous idea, [Halliday and Mathieson \(1999\)](#) suggest that language does not only serve as a tool for communication; it also offers insight into the individual's worldview, their mental framework and how they interpret their surroundings. When analyzed in depth, language reveals much more than just the literal meaning of words; it uncovers the cognitive and cultural processes that influence a person's thinking and behaviour ([Pervez & Iraqi, 2018](#)). In this linking, the rise of social media sites has revolutionized the way people interact globally. Previous communication methods were mainly person-to-person conversations, telephone calls, or paper-based letters. The social media, however, has significantly changed the means of communication.

It can easily reach audiences globally and allow users to access worldwide interaction instantly. Platforms like these are no longer simply digital personal networking sites; they are key players in shaping public opinion and expressing culture ([Sohail, Sanzar & Mehboob, 2020](#)). The social media development has widely changed how social movements are visible and participate in the public discourse. Aurat March, which started in Pakistan in 2018, is a prominent example of a social justice movement. Discussions, debates, or mobilization immediately create huge room on social media platforms for using them, such as Twitter, Instagram, and Facebook ([Imran & Naeem, 2022](#)). The immediacy of these platforms means that movements such as the Aurat March can gain attention immediately, and individuals or groups can express support, share their stories, and organize events without much delay ([Khushbakht & Sultana, 2020](#)). Traditional forms of media, such as television, print, or radio, tend to limit the scope of views and often favour more mainstream or even slightly conservative narratives. Still, social media democratizes flow of information, whereby marginalized voices are given space, mainly in the voices of women who traditionally have been relegated from the mainstream.

Through hashtags AuratMarch, MyBody, MyChoice, or MeToo, these movements have successfully gained wider reach and attracted international attention. Such visibility has made it more difficult for patriarchal stories to be at the helm and not challenged and provides a means for women, among other minority groups, to share their own stories and effect change ([Isran & Isran, 2012](#)). Through social media, the power that the traditional media gatekeepers once enjoyed is being overturned, providing opportunities for disenfranchised communities to question the rooted societal orders ([Amir & Mehmood, 2018](#)). The way women are talked about, spoken about, or treated online will always reflect some ingrained prejudices of society ([Imran & Naeem, 2022](#)). Thus, a woman, for example, speaking out about her opinions regarding the gender equality would be dismissed or ridiculed for being "emotional" or "overly sensitive," something a man making the same statement may not suffer the same response. The increased mental and emotional exposure from the freedom to engage in public discourse involves a significant cost. In the context of gendered digital discourse, sensitive scrutiny and pushback are often barriers that prevent women from freely participating in online conversations.

Therefore, gender bias will be a significant factor when analyzing the intersection of social justice movements and digital activism. While these online platforms allow activists to amplify and see themselves, they expose them to higher risks and harms perpetuating discrimination ([Khushbakht](#)

 Sultana, 2020). This pragmatic-stylistic approach allows us to see why certain expressions can and are used and how they function to reinforce or challenge existing power structures. This kind of discourse analysis at diverse levels allows us to infer in what ways gender-based prejudice is either constructed in social media discourses related to Aurat March. The Aurat March is example of very strong indicator of digital activism- movement using strength of social media to promote awareness and demands for social change (Hassan, Riaz  Hasan, 2023). This pragmatic-stylistic analysis of the language of digital spaces explains how gendered communication not only reflects societal views about gender but creates those views. Applying Tannen's genderlect theory, research focuses on how language is used and serves in the social media debates over the Aurat March to enforce or subvert gender-based discrimination. The study serves input to realize how language is active and does not just mirror the already "being". It can perpetuate or challenge existing social order in the debate and process.

Research Objectives

1. Diversity of social media environment brings out the lexicon to show representations of usage of different genders applied in mapping out Aurat March. This research aims to explore ways that influence impetus towards gender equality.
2. This paper analyses how genderlect patterns affect power relations in online conversation around Aurat March, particularly concerning distribution of influence among participants and creation and challenge of gender hierarchies.

Research Questions

1. How do genderlect styles manifest and influence gender discourse on social media in context of the Aurat March?
2. What are the impacts of genderlect styles on dynamics of power distribution in online forums regarding the Aurat March?

LITERATURE REVIEW

There is much significance around the position and identity of the Muslim women. Women's rights activists and other supporters try to raise awareness of these concerns by acting and demonstrating (Khushbakht, 2022). The Aurat March, known as the Women's March, is a human rights movement in Pakistan that was initiated by the general public, who are mainly women and members of the marginalized populations such as minorities, queers, and hermaphrodites. In 2018, a group of young progressive activists called the Women's March, or Aurat March, was started as a protest movement inspired by the global MeToo movement. Nevertheless, by the following year, the number as well as geographic reach of those speaking out against sexual harassment had increased. The year 2018 saw the start of this women's movement, and by 2022, it had spread across the country to become a March Madness event celebrating women's rights. The Aurat March is viewed by feminists as the means of elevating the issues facing women to the top of the political, legislative, social, and media agendas (Khushbakht, 2022). The emergence of the fourth wave of feminism has led to increased cyberfeminism on digital platforms, where users engage with movement and consume information (Jain, 2020).

Many people see women's involvement on social media as a platform for feminist activity, which is great. Online initiatives about menstruation, hygiene, safety, and harassment of women have drawn a large number of participants (Mirani et al., 2014). The Aurat March symbolizes a movement that is fiercely opposed to the mistreatment, exploitation, and subjugation of women in both their personal and professional spheres. It is an extension of the nation's feminist movement's heritage (Malik, 2022). Since 2018, the feminist movement in Pakistan has regained its lost focus and has had a ripple effect on all aspects of Pakistani Society. In the past, feminist movement was focused on legal aspects and the state's actions towards women. Nevertheless, the current wave of feminism in the form of the Aurat March has expanded to cover the broad range of themes such as domestic violence, minority rights, economic inequality, institutional reforms, environmental justice, gender inclusion, healthcare, and peacebuilding (Mahnoor Saleem & Neha Nisar, 2022). In 2018, the Aurat March began as a protest by a small group of women against sexual harassment in workplace. In this linking, in the following years, it gained significant popularity and support in diverse context (Iqbal, 2020).

Women's movements have emerged worldwide to address social, economic, political, and cultural disparities, striving to challenge inequalities and promote societal changes that counteract the marginalization of women (Malik, 2022). In Pakistan, the women's rights movement arose shortly after gaining independence, primarily advocating for women's political rights, inheritance rights, and family laws. The period of Zulfikar Ali Bhutto's rule was also pivotal for women's rights, and the 1973 Constitution safeguarded women's rights in country (Ain, 2016). The interference of military and religious groups was the primary factor that led to the suppression of women's rights, resulting in the implementation of various laws with significant consequences (Farida, 2010). As the women's movement in Pakistan changed, motion within movement decreased while women organizations transformed into vibrant workplaces (Shaheed, 2019). The Aurat March sparked a contentious discussion among all segments of the society and intellectual circles (Tara, 2020). The origins of women's marches can be traced back to 1789, when numerous women demonstrated against the exorbitant cost of bread (Thelily, 2019). It is important to vigorously refute the intentionally spread misconception that women who fight for women's rights are inherently Westernized and outsiders in their communities.

With great enthusiasm, they adopt these posters and propagate the notion that these ladies are too progressive for the Pakistani public. Our own media's (propaganda) deep-rooted dread of Western propaganda is such that feminists are popularly projected as aggressive anti-men women. Overall, even among women who actively seek more rights and opportunities for themselves, there is unease and a lack of ownership surrounding the feminist's name. As a result, many women now believe they should have nothing to do with feminism or this March (Shaheed, 2010). Women spend more time and money on their families and children than men, and they are typically primary careers in the home. Research has shown that women enabling tends to lower child mortality and undernutrition, lower fertility, and increase societal worries and care (Varkey, Kureshi, & Lesnick, 2010). Women in any society are empowered and on par with men when they have access to health care and other facilities, receive an education, have equal career chances with men, and are free to voice their

opinions on any social, political issue (Malik & Courtney, 2011). Social networking sites are used for purposes other than entertaining, partly for of rapid rise of online communication and networking in recent years.

SNSs are also used to sustain relationships and have an impact on well-being. In addition to instant messaging and commenting, social media platforms likewise Facebook, Twitter and Instagram have made it easier to engage in more sophisticated kinds of communication by giving users a place to get feedback, engage with others, practice social skills, and watch other people (Boyd, 2007). The term "genderlect" was first used in linguistics literature in 1970s, referring to diversity of languages described according to speaker's gender or sexual orientation (Kramer, 1974). According to Holmes (1996), genderlects were said to possess the unique characteristics that stemmed from the various linguistic codes, communication techniques, or verbal repertoires of men and women. However, it should be noted that these distinctions were not exclusive; rather, they were a matter of frequency or preference (Bodine, 1975). Men often control and express their ideas, whilst women frequently justify or defend theirs. Thus, this difference is observed in how men and women resist and defend themselves online. According to Cirucci (2017) research, women were more self-conscious, nervous about the things they posted and commented on social media. Spears et al. (2014) showed through experimental results that men tended to predominate in most online debates where gender was a prominent topic.

Language is crucial in digital collective action, particularly when using hashtags. These powerful instruments can energize individuals for social change, bring significant concerns to light, and foster community (Storer & Rodriguez, 2020). According to Leech (1983), meaning is determined by how utterances are utilized and how they connect to the context in which they are uttered rather than by formal characteristics of words and formations. According to Leech, pragmatics is philosophy of appropriateness, and it is concerned with examining this kind of the relationship. Thus, according to Levinson (1983), pragmatics is more concerned with how people use language and who uses it than with language itself. Accordingly, "study of language use" is most straightforward definition of pragmatics (ibid.). Speakers attempt to alter others' thoughts or levels of knowledge (by telling them something new) or the world (by persuading someone else to take action). As such, pragmatics studies language users' intentions, actions, and methods in naturalistic contexts serves as a tool of resistance, and solidarity, within digital sphere. According to Babajide (2000), stylistics is the study of style, an expressive method's efficacy. Any style decision is influenced by many factors, including the situation or context, the speaker's emotional state at the time, and his hearer's or the world's overall perspective.

It is common knowledge that style entails straying from the accepted or typical use of language to produce persuasive and rhetorical effects. In actuality, the stylistics is separated into "literary" and "non-literary" categories, yet both categories' approaches are grounded in linguistic language and insights (ibid.). Thus, pragmatics and stylistics are similar in that they both focus on the decisions made by speakers among various grammatically correct linguistic forms, as noted by Hickey (1993: 578). However, stylistics analyses choice with a special interest in the repercussions on the linguistic level and the effects created on hearer (aesthetic, emotive, etc.), whereas pragmatics views choice

as the means used to accomplish actions (request, inform, etc.) (ibid.). Many research investigations have been carried out in pragmatics and stylistics. By examining the speech act (SAT) in the drama texts, Ibrahim and Waheeb (2017) have further explored the Pragma-stylistic approach as an interdisciplinary subject of stylistics and pragmatics. Using the theoretical framework of Speech Act theory, the research data for this study was obtained from the eight excerpts of Harold Pinter's play "A Night Out and the Birthday Party" to examine stylistic effects of the play's topics and the characters' goals.

They concluded that the pragma-stylistics analysis of hybrid speech acts in the play demonstrated the significance of these speech acts in conveying the dramatist's intended message through the contextual elements that are presented about the characters and events and that these nuances may help to ensure that socio-psychological links between the characters and the play's audience are correctly interpreted. In order to explore speech act theory of Austen (1962) and Searl (1969), Abuja (2012) employs a pragma-stylistic approach to analyze the speech acts, locutionary speech acts, and perlocutionary speech acts of the newly elected president of Nigeria in General Election of the year 2011. The president's inaugural speech, delivered by Goodluck Ebele Jonathan, is used as the research data source for analysis. Almost forty speech acts were extracted from the discourse, leaving twenty sentences behind. According to the results of the inaugural speech, speech acts are declaratory in 45% of cases, directive in 10%, verdictive in 15%, and commissive in 75% of cases often reflecting and reinforcing societal roles. Thus, the study concludes that President Goodluck Ebele Jonathan focused more of his inauguration speech on the words that conducted commissive behaviour than on other speech acts, suggesting that politicians are more inclined to thank people after a poll victory.

RESEARCH METHODOLOGY

This study takes a qualitative approach to its research methodology because of the subtlety and complexity of language use and gender dynamics in social media debates, especially those about the Aurat March. Moreover, the research design undertaken is descriptive. A descriptive design is selected because it aims to provide inclusive and detailed analysis of genderlect styles and patterns that emerge in online conversations. The study uses purposive sampling. Purposive sampling is a non-probability sampling technique where specific data sources are selected as they are most relevant to research objectives. In this case, the sample consists of publicly available social media posts from Instagram and Facebook published in 2024. These platforms have been chosen because they are used for public discourse widely and to contain rich, diverse, and relevant conversations about the Aurat March. The sampling process focuses on posts that explicitly discuss or engage with the themes of Aurat March, such as women rights, gender roles, and cultural norms. Only posts from public accounts are included, as these accounts have policies that allow their content to be viewed and shared by anyone. It ensures that data collection process adheres to ethical guidelines about privacy and consent.

ANALYSIS OF STUDY

This study is guided by data analysis using two primary theoretical frameworks: Deborah Tannen's Genderlect Theory and Speech Act Theory. These are combined to explore how linguistic styles in

social media homily reflect & impact gender dynamics regarding Aurat March. This methodology has helped analyze the different types of speech actions made through social media posts, including opinions, disagreements with claims, or even criticism of the cultural practices regarding women's autonomy and gender roles but by the interactive nature of digital platforms. With this statement, the boy uses directive speech to draw the public's attention to the values and how society responds. Tannen's Genderlect Theory is a basis for further analysis of male and female conversation patterns in these online discussions. This theory shows that how men and women communicate in ways that reflect diverse features like humor, directness, politeness, and conversational strategies. Thus, these two frameworks allow this study to trace language's dual role: how it reflects and reshapes societal attitudes toward gender.

This research falls within the theoretical frameworks of the Deborah Tannen's theory of genderlect style (Tannen, 1990) and Speech Act Theory (Austin, 1962; Searle, 1969), both of which provide the valuable tools for analyzing language use in social media discussions surrounding the Aurat March. It uses Tannen's genderlect theory and Speech Act Theory to understand how language, gender, and power are intertwined in the digital discourse on the Aurat March. The research thus attempts to show how language use in these online interactions can explain how digital activism becomes a vehicle for social change and reflects the larger societal dynamics of gender. Fig.1 is the sign that asks, "Jitni takleef Aurat March se hoti hai, utni takleef aurton pe zulm se kyu nahi hoti?" ("Why is so much pain felt due to the Aurat March, but not for the oppression women face?"). This rhetorical question exposes a strong point and questions how Society hitherto responded disorganizedly to some women-related issues. This is a message of criticism around the outcry surrounding the Aurat March contrasted with the general failure in the discussion of the real oppression that women face if viewed practically. The sign is a call to action to revisit and maybe the cause social change by creating uproar over the different anger directed towards the Aurat March and the silence over women's repression.

Figure 1 "Why is the so much pain felt due to Aurat March but not for oppression Women face?"



In Tannen's genderlect theory, the rhetorical question posed by the boy in a public setting is a mode of communication more commonly associated with men and directness and confrontation. Tannen argues that men often speak this way to emphasize their power and control, and this sign forces the viewer to confront an uncomfortable reality. The boy's strategy fits into male speech formulated by Tannen, by which males use words to argue against extant narratives and for a particular stance

instead of using words to build relationships or gain sympathy and challenge the gender norms and power dynamics. By putting these two ideas together, one can illustrate that how boy's placard is at once an activity promoting the social activism-related speech and a reflection of the gendered communication dynamics.

Figure 2 "My marriage, my choice!"



Figure 2, The "Meri Shadi Meri Marzi" (My Marriage, My Choice) signboard, carried by a young man and an old woman, becomes a strong statement of personal liberty questioning traditional marriage conventions. It is apparent that this is case of a collective problem since both an older woman and a boy are holding signs: neither age nor gender is a bar for fight for the right to choose one's mate. The spot where the message has been made revolutionary with its plain language and public posting is what forces audience to reconsider some deeply ingrained cultural practices that oftentimes lead to choosing in terms of marriages. The sign straightforwardly presents the message as if to challenge the established quo and lead it to further discussion about individual liberties and societal norms. The young man and older woman's cooperation in holding sign shows the thickness of the message's layers. It confirms that change requires cooperation and unity among all ages and genders. Their involvement presents a larger social cry for solidarity in support of choice freedom, makes it more than just a assertion from single individual to a demand for social change. In this way, sign becomes a powerful tool to question the established order and promote an enlightened and self-sufficing view of marriage.

In Figure 3, the placard statement "Men should not dictate on women's issues" (Auraton ka masail mard na bataye) questions a prevalent social norm where men dominate conversation on women's issues. According to speech act theory, this is an eliciting speech act that requires a change in the norms of gendered communication. For example, it asks males to step back and lets women take charge of the conversation, directly affecting them. The boy holding sign enhances the message's performativity. He supports women in starting their talks by being purposefully illocutionary with the poster, which is more than a statement. By speaking his mind publicly, this boy commits himself to the idea that women should have the main voice when discussing their concerns. This is termed a commissive speech act. It would naturally work against the normative gender role expectation because males are typically assumed to be the ones taking the lead in this type of discussion. The Tannen states, "Whereas women use language to create relationships, men increasingly use it to control power".

Figure 3 "Men should not dictate on Women's issues."



Here, boy's use of language is against masculine communication conventions. He attaches himself with a supportive and empathizing use of language traditionally tied to feminine communication instead of using language to dominate the discourse serves as a tool of solidarity, and empowerment within digital sphere. His placard calls the males to attain a communication style where listening takes precedence over using force of a command. The act is public at march, and this significance is further reified by the public declaration of reevaluation that males ought to have concerning their position in the conversation of women's issues. Apart from declaiming social conventions, the sign also becomes a asserting speech act as it openly declares that males should reconsider their position in discussing women's issues. The act of symbolic allyship that this young man is making by standing there with that placard and using his platform to advance a more equal conversation with women's voices just helps subvert gender norms. Also, it points way toward more inclusive interpretation of gendered communication.

Figure 4 "It's too bad. Even Introverts are here!"



Using sarcasm and comedy, male carrying a placard whose inscription is "It's too bad even introverts are here" makes a profound statement on the worthiness of the protest. According to speech act theory, it forms an appropriate instance of expression and commissive speech. On other hand, his mention of few introverts attending any public event is, in a way, giving respect to the seriousness of protest. At the same time, it ties the speaker to larger movement, gently pushing that although most individuals love being alone, they must support the cause because it is too big to ignore. This all is communicated without losing the playfulness of the message. The signboard message deviates

from communication commonly associated with the masculine talk and typically revolves around conflict, power, or domination. Instead, the man makes friends and touches someone's heart by using an attribute Tannen more directly links with female modes of communication. Using the humorous style to report the poster, he deflates the notion that angry, masculine voices are more dominant in the demonstrations.

His language also gives participants a mutual understanding because he emphasizes unity rather than hierarchy. The irony of his message is that even those who, in normal circumstances, would not be interested, comfortable with public life feel compelled to add an element of shared amusement, drawing the audience into his circle. This is also in line with Tannen's result that rapport-building, support-giving, and inclusion are most often purposes of feminine communication. Here, the man makes the demonstration seem more inclusive by introducing the humour, encouraging those who would otherwise be excluded in public spaces, like shy introverts, to be part of the cause. With the subtle and empathetic oratory, he removes the traditional masculine constructs of protests that men dominate; instead, he emphasizes group representation. Finally, poster skillfully combines comedy, inclusivity, and urgency with the genderlect theory and speech acts to challenge the conventional pattern of the diverse masculine communication and convey the sense of sympathy and mutuality between protesters.

Figure 5 "My Body, Khalil ur Rehman's Conent"



In Figure 5, "Mera Jism Khalil Ur Rehman ki Marzi" (My Body, Khalil Ur Rehman's Consent) is a placard held by a girl in Aurat March crowd. The girl faces the camera with her back to the camera, giving the impression that she is anonymous and supporting March's collective voice. The placard satirically highlights patriarchal control over women's bodies by directly referencing the feminist slogan "Mera Jism Meri Marzi" (My Body, My Choice) and the issue surrounding Khalil Ur Rehman Qamar. This poster is, in fact, an expressive and declarative speech act. It sarcastically alleges that it is those patriarchal figures like Qamar who are exercising tight-fisted control over the autonomy of women. The sarcasm on the post, in a manner an act of resistance against social assumption that male figures have to be present or stamp decision upon women, gives it its performative quality. It is this very fact that girl comes that evokes women's frustration when opposing patriarchal power. Her act of holding banner is her protest gesture that indicates she would not accept the patriarchal

norms that the banana man posits. The poster satirizes the original motto, "Mera Jism Meri Marzi", as it opposes patriarchy.

The comically twisted slogan "Khalil Ur Rehman ki Marzi" brings attention to how men, like Qamar, want to impose their will on freedom of women. This ironic statement emphasizes that it is a comedy that a man can have over a woman's decisions and body. The sign can thus become a means of social criticism through irony in creating discussion and producing a sense of wonder at the continued dominance men enjoy over women's freedom in both the public and private domains. By using a direct, powerful voice that condemns patriarchal power, this poster is challenged to play with the conventional gendered communication. It uses such a virile communicative style to comment on public control over women's bodies by addressing the public figure Qamar. Mocking the claims of masculinity superiority makes saying ironic, "Khalil ki Marzi," from paralyzed resistance to active resistance. Hence, the girl holding "Up Yours" sign, whose name has not been mentioned, symbolizes solidarity within the women's community. Anonymity, which combines fearless criticism with feminine wit, lets one see how communal struggle for bodily autonomy is. Such a combination of different communication techniques points to the continued fight against patriarchy, wherein open confrontation and subtle, challenging behaviour exist together, questioning the common standards within Society.

Figure 6 "Control your wants, not women!"



In Figure 6, "Nafs ko kabu kro, aurat ko nahi" (Control your wants, not women). The masks of the two women carry the message. Raised in a public protest such as Aurat March, they sound a call to the socially entrenched notion that women's behaviour and bodies are in the domain of the feminine and that impulse control lies at the feet of men. With an appeal for change and action, the message on the placard is thus a directive speech act. Shackling women pushes males (and Society) to focus instead on getting in control over their wants. Indeed, by pointing the audience towards the moral action of self-regulating wants, placard does more than merely inform. The sign subverts dominant discourse by reversing responsibility, indicating that it is not the female behaviour but rather the uncontrolled appetites of men that create root of evil in Society. As should be expected, attitudes in society would change to condemn irresponsibility and defend the control of women's bodies by forces outside of themselves. It is stated as perlocutionary effect. It is "Nafs ko kabu kro," or "restrain

your nafs." According to Islamic teaching, it has trace in culture & theology as "nafs" refers to notion of inner desires.

The sign appropriately condemns the misuse of religious or moral reasoning in oppressing women by including those moral and religious themes in its vocabulary. The masked ladies give message a performative touch to show how Society frequently pressures women to hide or conceal who they are. The poster is quite briefly effective in alluring to morality and reason over some straightforward language that has questions about some deep-seated social norms. According to Deborah Tannen's theory, this sign marries the empathy so commonly seen in communication by women, with the directness usually associated with the communication by men. In addition to telling men to restrain their desires, the message also produces empathy by proclaiming how hard it must be for women to resist the impulse to be in control. By appealing to women's common experience, using the plural "aurat" (women) creates solidarity in universalizing message. Tannen often emphasizes how women use language to establish connection and closeness, yet this sign combines that approach with aggressive communication. In this way, the sign bridges those two philosophies of communication by being empathetic in its advocacy of the women's rights but the forceful enough to question the patriarchal worldview.

Figure 7 "If a man talks shit, then I owe him nothing."



In Figure 7, a girl in a crowd is holding up a poster that reads, "If a man talks shit, then I owe him nothing." It opposed notion that girls must be submissive to men and instead exposed the freedom women have in answerability when respect is violated in men. The placard autonomously declares its independence in the performative way. The expression successfully proclaims that the words conjured by men about women have no value and negates the call for women to respond or react to those words. Thus, the statement becomes a speech act of protest, which urges women to dislike rudeness and not respond to men's opinions, perspectives. The phrase owes him nothing establishes a distinct border and emphasizes that woman's value is independent of male judgement or approval. The goal of perlocutionary impact is to encourage other women to stand up for their independence and defy social pressure to participate in harmful masculine speech. The message is approachable through colloquial language, promoting the female unity and group empowerment. This decision challenges myth that being forceful is a sign of a manly quality and democratizes discussion about gender dynamics.

FINDING & CONCLUSION

The qualitative study investigated how genderlect affects power dynamics in online discussions about Aurat March and how it impacts these discussions. The study shows that different genderlect styles may be seen in discourse on social media about the Aurat March. Because of their gendered identities, men and women adopt different language patterns and styles that influence character of debates and conflicts in these online spaces. These differences reflect societal power dynamics and influence public perceptions of gender issues. The Aurat March's genderlect styles show how men and women represent assertiveness differently. Women typically express their aspirations for rights and equality through more direct and combative language. On other hand, men can speak in a supportive manner, but their words usually do not convey the same emotional depth as women. Irony and humour are important components of the vocabulary used by participants in the Aurat March, especially that how the men and women use them to express their ideas and question social conventions. A man with a sign that reads, "It's too bad even introverts are here," uses humor in a more trivializing way. This is indicative of the preference for men to utilize sarcasm, can lessen the seriousness of the topic.

Rather than adding anything significant to the conversation, this humour is a diversion. Moreover, both men and women use language to challenge patriarchal conventions, but their approaches are very different and frequently disclose the speakers' underlying motives and emotional states. The emotional importance of the issue is further highlighted by the poster that reads "Meri Shadi Meri Marzi" (My marriage, my choice), borne by a young man beside elderly woman. The older woman's presence reinforces the placard by depicting the man's support, even though in a milder tone, and it symbolizes unity. This inter-generational alliance manifests how norms that sustain patriarchy can just as easily be violated in variance with how the struggle for women's rights cuts across ages. It can be concluded that the gender discourse on social media is remarkably guided by genderlect patterns witnessed during Aurat March. While the men are typically analytical or funny, which sometimes would make things less serious, the women use aggressive and passionate language and focus on collective empowerment. Thus, these linguistic differences affect how the larger public participates in conversations about gender issues while simultaneously being a reflection of social power regimes.

It means that, from this analysis of these forms, language shapes and reflects the social struggle for gender equality. Genderlect styles greatly influence the kind of power processes involved with Aurat March-related internet forums. The linguistic difference amid men and women influences how discussions occur, how authority is ascribed, and how opinions are received and validated on the internet. Patterns of gendered communication often reflect wider power relations within society because women try to get their voices amplified in a discourse that might still be male-dominated. Women often gain the upper hand in conversations that thus attempt to silence them by asserting themselves through direct and forceful language in online discussions about the Aurat March. In this connection, based on such aggressiveness, women seek to alter power dynamics that typically favor masculine participants by breaking patriarchal myths and demanding the recognition of their rights. Such sarcastic remarks have been the parent of many heated discussions within online

forums, in which women's language techniques help tip the scale and take the lead. Men frequently employ humour in internet forums to regain control and lighten tone of conversations surrounding the Aurat March.

This could be interpreted as a tactic to recover authority in discussions when women's perspectives are becoming more prevalent. Therefore, the genderlect styles participants employ on the online forums related to Aurat March seriously affect the power stakes. In discussions in which men hold center stage, women's unequivocal and powerful language is instrumental to recovering space for themselves. In contrast, the men frequently resort to sarcasm or irony to move forward the cause of feminism without subversively undermining the authority of women's voices at face value. These gendered language techniques help set discourse and further facilitate a shift in the balance of power, where feminist narratives are set in both the lived-in environment and online. Based on the critical review of signs, slogans, and online discussions, it has been deducted that genderlect styles are very important in determining the dynamics of empowerment, resistance, and power in the said environments sight into construction of gendered identities and performance of gender. Through the vocabulary of the participants, especially that of the women, one can easily deduce a conscious attempt to subvert the existing patriarchal systems and reclaim one's agency towards fighting for his/her rights.

The women participating in the Aurat March aim to undo all the conventional standards that have confined them in privacy and lack of independence by voicing thoughts with straightforwardness, boldness, and even sensitivity. They have been silenced for so long by offensive and harsh language by such social norms. In such cases, genderlect styles have become a matter of reflexivity in dealing with gendered power imbalances in the public and private spheres. Women put up banners and slogans as a linguistic resistance in Aurat March. Women have reclaimed the words used against them or to gag them, making these into tools for empowerment. In language reclamation, they have challenged established power structures and assigned them definitions of identities and selves. Women use which gives them power. The study recommends that regulators and the social media corporations should work together to create stronger rules against gender-based harassment and disrespect. Also, influencers, bloggers, and other public figures need to be involved with promotion of knowledge regarding the role of genderlect in dynamic power relations. Future studies must use intersectionality approach in understanding how class, race, and ethnicity are just some of factors that affect genderlect.

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